



**INTERNATIONAL
ATIYOGA
FOUNDATION**

**Guidelines
for public courses
on**

**Yantra Yoga,
the Dances of the Vajra,
Khaita Joyful Dances,
Meditation**



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FOUNDATION**

Who we are

International Atiyoga Foundation (below also "ATIF") was legally founded through an official document signed by Chögyal Namkhai Norbu on the 4th of July 2018.

The function of ATIF, in partnership with International Dzogchen Community (below also "IDC"), is to preserve and promote the cultural heritage of Chögyal Namkhai Norbu in the world, through the different cultural and knowledge areas that the Master has developed throughout his life.

Chögyal Namkhai Norbu wanted to found a cultural foundation that would encourage the evolution of the individual through the discovery of their own potentiality.

To achieve this high goal, Chögyal Namkhai Norbu has given us many tools within the Foundation that create a structure to contain the various departments or areas of activity.

What are our values

It is with the example of His life and also thanks to His numerous works that Chögyal Namkhai Norbu communicated the values how to achieve our goal.

In this regard, you can find herein attached below the "Twenty-Seven Commitments" of Chögyal Namkhai Norbu (SSP 2004). This very essential text represents the force and depth of the values how Chögyal Namkhai Norbu has transmitted the Dzogchen Teaching.

ATIF, as a cultural foundation, has interpreted the example of its main founder by expressing the following values in its own strategic plan:

transparency and accountability, efficiency and diligence, co-creation and collaboration, respect and dialogue, self-sustainability.

Guidelines for public courses

General aspects

Public courses are courses for those who are not members of the International Dzogchen Community.

In general, each public course or public event on Yantra Yoga, Vajra Dance, Khaita, Meditation or Breathe would be optimally organized by the Gakyil of the Gars and Lings in partnership with International Atiyoga Foundation or vice versa.

If a public course is organized outside the structures of the Dzogchen Community, the local Gakyil should, in any case, be informed.

The four main teachers (Adriana Dal Borgo, Fabio Andrico, Laura Evangelisti and Prima Mai), and every authorized teacher for Yantra Yoga, Vajra Dance, Khaita, Meditation or Breathe can hold such public courses.

Each teacher can only teach the “public aspect” of each discipline as described below, respecting the values pursued by ATIF.

Each teacher and/or each organizer/course manager can promote the public course with the ATIF logo, that certifies that the specific course is connected and related to the legacy of Chögyal Namkhai Norbu.

Partnership with ATIF

Each teacher and/or each organizer/course manager can apply for the partnership and support of the ATIF. Before declaring the partnership with ATIF and before using the ATIF logo through the media, flyers, social media and mails, he/she should inform the coordinator of the ATIF department named “Ati Movement and Mind” (AMMD) or one of his/her delegates regarding the contents and methods of organization of the planned course and, of course, he/she must await the opinion of this coordinator.

Please, find the "list of delegates" here attached.

Economic aspects

Each teacher and/or each organizer/course manager manages the economic aspects of his/her own course and event according to his/her own conscience, contingent circumstances and to the regulations published by IDC. In this regard, he/she should keep in mind and consider that the primary purpose of ATIF is to provide the individual with the tools to discover his potential with the relevant benefits related to the body, to the breath and to the mind.

Responsibilities of the AMMD's coordinator and of the AMMD's delegates

The AMMD's coordinator directly, or through its delegates and, if needed, with the help of advisors (i.e. the members of the ATIF scientific Committee) will evaluate whether the teacher's request complies with the values and contents carried out by ATIF.

Each teacher can write to the email address found in the attached list of delegates according to the geographical area in which he/she teaches.

Friend of the International Atiyoga Foundation

Participants in the courses managed and organized in partnership with ATIF and promoted with the ATIF logo, will be invited by the teacher or by the course manager to get the "Friendship-Card" of the International Atiyoga Foundation.

The Friendship-Card of the International Atiyoga Foundation allows one to receive the newsletter on the activities of ATIF around the world and also to participate for free or with discounts in some "special courses/events for friend" held by ATIF.

In order to get this Friendship-Card one gives an annual donation of 10 to 30 Euros (depending on the countries where the course is held).

Responsibilities of the teachers

The responsibilities of the teachers include:

- teaching according to the principles and instructions originally explained by Chögyal Namkhai Norbu;
- teaching according to the capacity and condition of the students;
- collaborating with the Gakyil or the organizing institution with a clear understanding of respective roles and responsibilities to ensure the successful implementation of the courses.

Responsibilities of the course manager

The course manager (who can also be the teacher) has the responsibility of overseeing all administrative and organizational aspects of the course.

Each course should have a course manager will be in charge of all aspects of the promotion, coordination and administration of the course.

By way of example and not limited to, the course manager has the responsibility of:

- getting in contact with the delegate of the AMMD and informing him/her about the planned course;
- making sure that the logo of Atiyoga Foundation will be used for all promotions;
- making sure that at the venue there will be available various study-materials like books, DVDs, T-shirts, etc. of the Shang Shung Publications that support the topic the instructor is teaching during the course;
- collecting the course fee or the donations from the participants.

In case that there is no local instructor:

- enquiring about specific needs of the teacher in terms of diet;
- making sure that the instructor will be welcomed at the arrival and see him/her off at departure;
- making sure that the accommodation for the teacher is decent and possibly not too far from the place where the course is held.

Guidelines for the content of public courses on Yantra Yoga

Duration

The courses on Yantra Yoga are in general held over the weekends.

Each weekend consists of 4 sessions, each session lasting 2 to 3 hours.

This suggestion can be adapted according to the local circumstances.

Content

It is fundamental to take into account the physical condition of each participant.

- 1 - A one weekend-course could be structured as follows:
 - o the origin, purpose and benefit of Yantra Yoga
 - o warming up exercises, including exercises that bring attention to the breathing process,
 - o the 9 purification breathings for eliminating the stale air,
 - o the five Tsigjong exercises,
 - o the first four of the Eight Lungsang exercises,
 - o the basic rhythmic breathing without Kumbhaka,
 - o the alternative to the Vajra Wave and final relaxation.

- 2 - A two weekends-course could be structured as follows: weekend 1 is as above
weekend 2:
 - o refreshing what has been learned during the first weekend,
 - o completing the Eight Lungsang exercises,
 - o the five Tsadul exercises with the relevant pranayama,
 - o deepening the basic rhythmic breathing without Kumbhaka,
 - o the complete Vajra Wave or its alternative version and final relaxation.

- 3 - A three weekends-course could be structured
as follows: weekend 1 and 2 as above
weekend 3:
- o refreshing what has been learned during the first 2 weekends,
 - o deepening of what has already been learned,
 - o the five exercises of the first series of Yantras,
 - o deepening the basic rhythmic breathing without Kumbhaka,
 - o the complete Vajra Wave and final relaxation.
- 4 - A four weekends-course could be structured
as follows: weekend 1, 2 and 3 as above
weekend 4:
- o refreshing what has been learned during the first 3 weekends,
 - o deepening of what has already been learned,
 - o the five exercises of the second series of Yantras,
 - o deepening the basic Rhythmic Breathing without Kumbhaka,
 - o the complete Vajra Wave and final relaxation.

Aspects to keep in mind

It is reminded that for public courses of Yantra Yoga, teachers should NOT teach Kumbhaka.

The only pranayamas that can be taught publicly, is

- o the “Rhythmic Breathing” without Kumbhaka, and
- o the pranayama of Tsadul.

If the circumstances are to offer more weekend courses, the teacher can include the Yantras of the 3rd, 4th and 5th series. It is important to note that the teacher should not include the “beps”, but should teach the adapted version as demonstrated in the open book of Yantra Yoga.

Guidelines for the content of public courses on The Dances of the Vajra

General aspects

The Vajra Dance That Benefits Beings,
The Dance of the Three Vajras, and
The Vajra Dance of Space of 12 A

can be taught openly.

Every time, before choosing which of those Vajra Dances is the most suitable one, the teachers should consider the given circumstances, keeping in mind the advice of Chögyal Namkhai Norbu to all teachers of SMS, Yantra Yoga, and Vajra Dance during Teacher-Training in Grand Hotel Callao, Tenerife 2013.

In all Vajra Dance courses, the teachers will give a brief presentation of the course with essential explanations as can be the following points:

- o the origin, its purpose, and the benefits of the Dance,
- o the meaning of the Mandala and its symbolism,
- o the importance of united movement with the sound of the syllables,
- o a demonstration of the steps and pathway to learn on the Mandala,
- o the way of integrating Vajra Dances with other paths or methods.

If the circumstances are to teach the Vajra Dance of Space of 12 A, it is advised that the teachers leave out the explanation of the Three Considerations.

Regarding the Vajra Dance of Space of 12 A, it is advised that participants first of all learn both open Vajra Dances on the mandala, as we did ourselves. Otherwise this method can be taught to all during Sangha retreats or combined courses including instructions on meditation and contemplation methods.

It must be clear that NO teacher of Vajra Dance is allowed to teach *the Dance Song of the Vajra* in the public courses.

Participants of Vajra Dance courses should at first learn and deepen the part related to one's gender for best function in relation to one's internal chakras and channels. Though there is no limitation or dysfunctional effects to further also learn the other gender part for eventual relative benefits of the Vajra Dances applied on the mandala. During registration it should be indicated who learns the male part or the female part.

There should be maximal 10 participants for the female part and maximal 10 participants for the male part of the Dance.

The possibility to have a higher number of participants needs to be assessed by the organizer and the teacher on the basis of the circumstances and also the number of available mandalas, space, time frames or number of Instructors.

Duration

The Basic Level Courses of the Vajra Dances taking place on the Mandala are in general held over a period of around 2-8 weekends, possibly beginning Friday evening and otherwise two sessions a day with each session lasting 2 to 3 hours.

The Basic Level Course of the Vajra Dance of Space of 12 A can last from 2 to 3 sessions. The duration of such a course depends on the number of participants and on the timeframe, and can eventually include practice sessions.

Advanced Courses can be held over a period from 1 to 6 sessions with the duration from 2 to 3 hours for each session.

All that can be adapted according to possible content and the local circumstances.

Content

Weekend Basic Courses Level 1 for

The Vajra Dance That Benefits Beings and The Dance of the Three Vajras could be structured as follows:

- o learning the melody of the applied syllables,
- o learning to integrate sound with movement,
- o learning the basic movements and steps,
- o learning the conventional terminology of the basic movements,

- o basic learning of the rhythm,
- o meaning of the main mudras,
- o learning of how to activate the mandala, start and complete one Tun of this practice.

Weekend Basic Course Level 2 for

The Vajra Dance That Benefits Beings could be structured as follows:

- o refreshing what has been learned during the first weekend(s),
- o deepening of the various specific types of movement and their terminology,
- o deepening to integrate sound with movement,
- o deepening coordination and fluidity of movement with one's voice and time,
- o coordination of movements and mudra between the male and female dancers,
- o applying minimum one or more TUN practices.

Weekend Basic Course Level 2 for

The Dance of the Three Vajras could be structured as follows:

- o refreshing what has been learned during the first weekend(s),
- o learning of how to do the short Tun of the way to turn the Wheel of the Vajra,
- o the irregular way of the Dance of the Three Vajras and basic meaning,
- o learning the way to enter the inner and outer mandala in the irregular way,
- o deepening of the various specific types of movement and their terminology,
- o deepening to integrate sound with movement,
- o deepening coordination and fluidity of movement with one's voice and time,
- o coordination of movements and mudra between the male and female dancers,
- o applying minimum one or more TUN practices.

Weekend Basic Course Level 3

Combination of the Vajra Dance that Benefits Beings and The Dance of the Three Vajras

- o refreshing what has been learned during the first weekend(s),
- o learning of how to do the Medium Tun of the way to turn the Wheel of the Vajra,
- o deepening to integrate sound with movement,
- o deepening coordination and fluidity of movement with one's voice and time,
- o coordination of movements and mudra between the male and female dancers,
- o applying minimum one or more medium Tun practices.

Basic Course Level 1 of The Vajra Dance of Space of 12 A

- o learning about the symbolic meaning of the applied syllable and sound “A”,
- o learning the steps and movements of the Base and complete Version,
- o learning the conventional terminology of the basic movements,
- o learning of one possible melody used for individual and collective practice,
- o basic meaning of the main mudras,
- o learning of how to integrate into one's daily life.
- o Optional: learning how to integrate with other Vajra Dances.

Basic Course Level 2 of The Vajra Dance of Space of 12 A

- o working on the fluidity of movement,
- o deepening and giving attention to the movements and timing with sound,
- o deepening the conventional terminology of the basic movements.
- o Optional: Tun practice combining with other Vajra Dances.

Advanced Courses of The Dances of The Vajra

- o deepening knowledge of the origin and teachings and its role in modern life,
- o deepening knowledge of keeping presence integrating with voice and movements,
- o choreographical attention to male and female dance together.
- o Optional: combining the Vajra Dance with other secondary methods.

Guidelines for the content of public courses on Khaita Joyful Dances

General aspects

Khaita Joyful Dances can be taught publicly.

All teachers who have been qualified and confirmed by following the training with Chögyal Namkhai Norbu in 2016, and all those authorized after completing the Khaita Dance School Educational Program, can teach.

A special consideration has to be given to the Dzamling Gar Song, as its contents and aims are strictly related to the heart of the Dzogchen Teaching.

Without transmission, the Song is lacking its inner meaning, so it's not an appropriate choice for a public course.

Even so, if the circumstances are to teach the Dzamling Gar Dance openly, the inner meaning should be left out.

In order to teach the Dzamling Gar Song, teachers must have been supervised specifically on this dance.

Duration and contents

Because of their versatility, characterized by an ample range of rhythms and choreographies, Khaita Joyful Dances are suited to be taught in various time frames and contexts, according to all circumstances.

A course for example could last one day, a weekend, 4 to 5 days, or over a period of a few months with weekly sessions.

According to the context, the teachers should be able to convey the most appropriate aspects and meanings of Khaita Joyful Dances and choose the most suitable dances.

It is fundamental to take into account the age and physical condition of participants.

The dances, ordered according to their degree of complexity, are generally divided into simple, medium and complex.

In each course the teacher will give a brief presentation explaining or deepening the following points:

- o meaning and origin of Khaita,
- o purpose and benefits of Khaita Joyful Dances,
- o quotations of Rinpoche's words,
- o the 3 Collections of songs,
- o importance of singing,
- o awareness and presence in the movement.

Knowledge to be acquired in the Basic Course Level

- o basic rhythms of simple circle dances,
- o harmony and coordination of the body with the rhythm,
- o meaning of titles and lyrics,
- o finding a relaxed and joyful state of mind.

Knowledge to be acquired in the Basic Courses Level 2

- o It includes training of module 1 plus learning dances with a combination of different steps and movements, in circles or in different compositions.
- o Introduction to the 3 principles: *dem, gyu, drig*

Knowledge to be acquired in the Basic Courses Level 3

- o It includes training of dances of module 2 plus learning dances with mudra and combination of different steps, in circle or in different composition.
- o Study of one more elaborate choreography.
- o Experience of singing and dancing, and experience of dancing as a group.

Knowledge to be acquired in the Deepening courses

- o dealing with the 3 principles: *dem, gyu, drig*,
- o details of steps and movements,
- o precision and fluidity on steps and movements,
- o deeper meaning of lyrics,
- o more complex choreography, meaning of mudra,
- o coordination of female and male part,
- o deeper understanding of the relation between body, energy and mind.

Guidelines for the content of public courses on Meditation

General considerations

This document provides a general guideline for the topics that can be taught in Public Courses, and also delineates that which can not be taught in order to be supported by ATIF.

We are all aware that nobody has the authority to give indications of this type except the Master himself. Fortunately Rinpoche repeatedly gave clear explanations on this issue, which have been collected and summarized in this document.

The main characteristic of Public Courses is that everything related to Sutra teachings can be freely taught in the three aspects of View, Meditation and Behavior, whereas teachings and methods related to Tantra and Dzogchen should not be taught, since they require Empowerments, Direct Introduction or transmission of lungs. ***Chögyal Namkhai Norbu never authorized any SMS teacher to give Initiations, Direct Transmission in any form, or Lungs***, so such an activity can not be recognized by ATIF.

Chögyal Namkhai Norbu encouraged instructors to teach according to circumstances, entering the dimension of those present. Therefore, while establishing clear boundaries in terms of content, these guidelines do not intend to constrain the style of communicating of each individual instructor. Nevertheless, they need to speak and behave in an appropriate manner, avoiding divisive opinions, such as those related to gender, politics, religion, race, etc.

Content and intention of Public Courses

The aim of these courses is to aid participants to develop awareness of their existence as a whole: how their Body, Energy and Mind function and interact. Based on this understanding they can discover how to free limitations and evolve, living a more joyful life.

In terms of examples for the View, teachers can describe to those interested the basis of Buddhist philosophy, such as the Four Noble Truths, the Four Awarenesses that change the mental attitude, the Six Paramitas, advice on karma, faith and how to follow a Teacher. They can also talk about the Three Gates, their functions and the general overview of the Three Paths of Liberation.

In terms of examples for Meditation, teachers could explain the Three Sacred Fundamentals and give advice on body posture, breathing, and ways to develop ordinary presence and awareness. They can also teach other methods from Hinayana and Mahayana such as the Four Applications of Presence, the Four Immeasurables, and so on.

In terms of examples for Behavior, teachers could explain the essence of Hinayana: not harming others and of Mahayana: working with intention, for the benefits of others. As well, teachers can define the importance of integrating ordinary presence and awareness in the actions of daily life, and to use self-observation to discover the function of the mind, its movements and its limits.

As we all know, practices related to Vajrayana empowerments and Dzogchen Transmission such as Semdzin, Rushen, Kumbhaka and prana related practices cannot be taught in open courses.

References

The reference texts are the open part of the Precious Vase (The Way to Enter the Teaching) and other open materials from Chögyal Namkhai Norbu such as The Mirror, The Crystal and the Way of Light, etc.